

तदेकोऽवशिष्टः शिवः केवलोऽहम् ।

I alone persist : Blissful : Absolute.

ॐ

सोऽहम् ।



Yoga-Mīmāṃsā

EDITED BY

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(J. G. Gune)

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KAIVALYADHĀMA

Post-Lonavla

(Bombay, India.)

शरीरमाद्यं खलु धर्मसाधनम् ।

Surely Health is the primary requisite of spiritual life.

सर्वं खल्विदं ब्रह्म ।
All this is, indeed, Brahman.

नेह नानास्ति किञ्चन ।
There is nothing here apart from it.

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तदेकोऽवशिष्टः

शिवः केवलोऽहम् ।

सोऽहम् ।

YOGA-MĪMĀNSĀ

VOL. II

JANUARY, 1926

NO. I

Editorial Notes

MAY the Maker of all make this journal a success. Blessed is the name of the Lord. May He bless the workers of the Ās'rama with a happy and prosperous career as servants of the world which is only the Lord Himself objectified. May He, that has created us in His infinite wisdom, lead us to the light that is beyond all darkness.

* * *

WITH this issue begins the second year of our journal. In sending out this number we are filled with a sense of responsibility, therefore, as we hereby undertake to run the journal for the year 1926. We do wish and hope to have a long and prosperous career for the journal; but this wish is quite a different thing from actual commitment. And it is this commitment to our subscribers that weighs with us to-day. By the grace of the Lord, however, we feel quite confident that we shall be able to serve our readers, at least as faithfully as we did last year. But we have to crave indulgence of our subscribers for the many short-comings they may discover in our work. We are trying our best to do all that lies within our power to make the journal both instructive and interesting. But in spite of our serious efforts we may fall short of the expectations of our readers and hence the request for indulgence.

* * *

THE one thing that was most painful to us throughout the last year was the belated appearance of nearly every issue. We could publish the fourth number only as late as the end of December. This extreme delay in the publication of the last number, consequently, affected the issue of this number too. Yet we have managed to bring out this issue in a month and a half; and feel confident that the second number of this year will appear by the end of April. As regards the subsequent issues, they will, we hope, surely be out before the months fixed for their publication expire.

* * *

HAVING thus far brought under control the publication of our journal, we approach our subscribers with the following request. If they fail to get their copy of the Yoga-Mimāṃsā in time, they should write to us in ten days after the month of issue runs out. A number of copies are lost in transit. This we can verify from the postal certificates we preserve and the complaints we receive from our subscribers. We are going to lodge a complaint with the Post Master General of our presidency. But we are afraid he too will not be able to mend matters. It is desirable, therefore, from the business point of view that we should receive complaints of non-receipt within a reasonable time, so that our office may know the exact situation. We are sure our readers will be prompt in reporting to us the non-receipt of their copies.

* * *

WE have to thank very heartily those of our subscribers who have sent their subscriptions for the second Volume in advance. Our thanks are also due to those who have sent us instructions asking us to send their copies per V.P.P. A very small number of our readers have upto now communicated their desire to cease to be subscribers. We record our sense of gratitude for the patronage these gentlemen gave us in the very first year of our career when it was most needed. Many of these people have wished us good luck in our enterprise, though they have expressed their inability

to continue as subscribers. We very much appreciate the interest these persons take in our work; and thank them for their blessing. We have faith in the efficacy of good wishes; and in the heart of hearts we feel convinced that it is the sincere sympathy of the lovers of Yoga that will ultimately make our mission successful.

* * *

IN spite of our earnest request to our readers first sent through the fourth number of the last volume and afterwards through a printed card, many of our subscribers have not yet favoured us with definite instructions regarding their intention either to continue or to discontinue their patronage. We are sincerely sorry for this silence on their part. Many of these gentlemen will honour our V.P.P., no doubt; but some of them are sure to reject it. We keenly feel for this situation, not because it entails an unnecessary loss of money, but because, in our view, it is insulting to the editor and publishers of a journal to meet with such a rebuff. We take advantage of this opportunity to make it clear to our readers that we do not wish to force ourselves upon anybody. Seekers of sympathy as we are, we always wish to be treated as gentlemen.

* * *

A word about the increase in the subscription rates of the foreign countries would be opportune here. We have raised our foreign subscription from S. 12 to S. 15, and have notified the American subscription rates in Dollars. Those who have watched the fluctuations in the exchange market during the last year, will readily excuse us for this change. We never wish to make large profits out of our journal, but we do wish to see that it pays its way and is no burden upon the Ās'rama.

* * *

WE have great pleasure in expressing our sense of obligation to our friend Mr. N. B. Parulekar of Poona. He is a double graduate of the University of Bombay, having taken his M.A. in philosophy some two years back. At

present Mr. Parulekar is in America reading at New York for his Doctorate. He is showing active sympathy for the work of the Ās'rama, and has succeeded in getting a number of American gentlemen interested in the literature of the Kaivalyadhāma. We have appointed him our representative in America, and shall be glad to receive students and enquiries through him.

* * *

WE beg to include the following few points in the editorial notes. We know that it is more in the capacity of the Director of the Ās'rama that we are writing what follows. But as we combine the two capacities, the editorship and the directorship, in us, and as we wish to lay special emphasis on the following points, we thought it desirable to give them this prominent place.

The circulation of our journal throughout the length and breadth of India and the therapeutical work that is being developed in the Ās'rama, induce quite a large number of consultations for health by correspondence. Letters pour in from all parts of India. This is, indeed, somewhat gratifying to us. But in fact it is more painful than gratifying, because we are invariably required to disappoint our inquirers. Not that we are unwilling to give advice. Nay, we are all anxious to be of service to the ailing humanity. But the patients that seek advice by correspondence are generally so far advanced in their diseases that they are almost on the verge of ruin. Under such circumstances we take it to be absolutely dangerous for us to give our advice by correspondence and for the patients to follow it from letters. No conscientious man can undertake to treat advanced cases full of complications, without personally examining the patients. Such being the facts, we have to request our prospective inquirers not to waste their time and money in writing tediously lengthy letters to us, unless there is a chance of the patient presenting himself in the Ās'rama for examination, if required to do so.

* * *

EVEN people who stay in places that are situated within two or three hundred miles of Lonavla, will do well to remember the truth enunciated in the preceding note, namely, no therapeutical advice can be given in complicated cases without a personal examination of the patient. There is yet another point which we would like to bring to the notice of our reading public. Very often patients look to be under the impression that we would be in a position to suggest such an easy treatment even in advanced cases that a single pose or some other simple exercise would put an end to the whole trouble! This is absurd! Yogic treatment is bound to be elaborate wherever complications exist. People approach us, as a general rule, after trying every other system without success; and we expect that in every such case the treatment cannot but be laborious. So we have to request the intending patients to note that they should think of our treatment, only if they are prepared to get themselves personally examined by us, and have the will and the intention to carry out the elaborate treatment that would be subsequently suggested.

* * *

THERE is yet another point which our patients will do well to remember. Our treatment consists of different Yogic practices which require some days to learn. The period of training may vary from one day to some months, according to the needs of the case, and the physical and intellectual capacity of the patient. So people have to stay in Lonavla, either inside the Ās'rama or outside it, for some days at least, in order to pick up the necessary practices.

* * *

WHAT we have said upto now refers to advanced and complicated cases. There is, however, quite a large section of people coming to consult us on some minor ailment. These too will do well to remember that it always takes a day or two at least to be initiated into the practices necessary for their treatment.

A third section of people is of Yogic physical culturists. Young men from schools and colleges come to the Ās'rama with the hope that they can master a set of exercises within some hours! This is absurd, especially in the case of persons who have not the advantage of previous Yogic training or even training in general gymnastics. Breathing exercises are an essential factor of every prescription, whether it is intended for a patient or a physical culturist. And it always takes a day or two to learn correctly even the most elementary practices in breathing. Under these circumstances we have to request our young people to come to the Ās'rama with some leisure, so that they may not meet with disappointment.

* * *

THERE is yet another class of people who come to us for consultation. We mean the spiritual culturists. To them also we have to say the same thing. If they come to the Ās'rama to learn something new, they must come with some spare time at their disposal.

* * *

PERSONS staying in places very near Lonavla are in a position to repeat their visits and need not necessarily stay in the Ās'rama for their work.

* * *

WE get a number of casual visitors. They are attracted either by curiosity, or by genuine interest in Yoga and in the working of our Ās'rama. We have to request these people to be business-like and precise in their inquiries.

* * *

IN conclusion we approach the general public with the request that they should co-operate with us and patronise us in whatever we undertake not only as the editor of this journal but also as the Director of the Kaivalyadhāma.

* * *

FOLLOWING these notes our readers will find a few points sent us by the Manager of the Ās'rama for publication. It is hoped that they will meet with careful attention.

PLEASE NOTE

The Manager of the Ās'rama has sent us the following for publication :—

1 It is desirable for every gentleman that comes to stay in the Ās'rama even for a day to have his own bedding.

2 Being a hill station Lonavla is generally cool throughout the year. It is desirable, therefore, for every one coming to the Ās'rama to have sufficient warm clothing with him.

3 To avoid inconvenience to himself and to the management of the Ās'rama it is desirable that an intending guest should send beforehand precise information regarding the time of his arrival and the probable period of his stay. If any special arrangements of food, etc. are necessary the fact should be clearly intimated.

4 The Ās'rama is strictly for vegetarianism. No non-vegetarian food or tonic would be allowed within the precincts of the institution.

5 Tea and smoke are entirely prohibited within the limits of the Ās'rama.

6 It is desirable that every gentleman coming to the Ās'rama should, as far as possible, conform to the discipline of this place. No unholy act or word should disturb the peace of the Ās'rama.

7 Boarding and lodging are given free of charge, for the first two days, to every one coming to the Ās'rama. Should any one overstay this period, he is charged a Rupee and a half per day for his actual expenses.

8 The concession for the first two days is general. Should a gentleman, however, wish to pay even for these days, the money will be thankfully accepted.

9 The Ās'rama is being conducted with a religious sentiment. The management is, therefore, always anxious

not to be mercenary. Gentlemen coming to the Ās'rama are requested to appreciate this attitude and not to introduce any unpleasant monetary discussions in their dealings with the authorities. •

10 The Ās'rama stands for Yoga and Yoga alone. It is hoped, therefore, that the facilities given here will not be used for any other purpose by looking upon the institution either as a general sanitorium or health home.

11 No fees are charged for Yogic instruction.

12 All treatment and consultation is free of charge.

N. B. Those of our readers that claim no acquaintance with anatomy and physiology will do well to read the Semi-Scientific Section first.



The Scientific Section

SYSTEM OF TRANSLITERATION

Letters, their sounds, and a description of these sounds :—

अ	A	Pronounce	'A'	like	'u'	in	'but'.
आ	Ā	"	'Ā'	"	'a'	"	'far'.
इ	ī	"	'ī'	"	'i'	"	'pin'.
ई	ī̄	"	'ī̄'	"	'ee'	"	'feel'.
उ	U	"	'U'	"	'u'	"	'fulsome'.
ऊ	Ū	"	'Ū'	"	'oo'	"	'wool'.
ऋ	Ri	"	'Ri'	"	'rö'	"	German.
ॠ	Ṛi	"	'Ṛi'	"	"	"	with a strong accent.
ल	Li	"	'Li'	"	'lō'	"	German.
ए	E	"	'E'	"	'a'	"	'fate'.
ऐ	Āī	"	'Āī'	"	'ai'	"	'aisle' but not drawl- ed out.
ओ	O	"	'O'	"	'o'	"	'over'.
औ	AU	"	'AU'	"	'ou'	"	'ounce' but not drawled out.
क	KA	"	'K'	"	'k'	"	'kill'.
ख	KHA	"	'KH'	"	'kh'	"	'ink-horn' or like 'ch' in 'Loch' (Scottish).
ग	GA	"	'G'	"	'g'	"	'girl'.
घ	GHA	"	'GH'	"	'gh'	"	'log-house' or 'ghee'.
ङ	NA	"	'N'	"	'n'	"	'king' or 'link'.
च	CHA	"	'CH'	"	'ch'	"	'church'.
छ	CHHA	"	'CHH'	"	the second 'ch'	"	in 'churchill'.
ज	JA	"	'J'	"	'j'	"	in 'join'.
झ	JHA	"	'JH'	"	palatal 'z'	"	as in 'azure'.
ञ	N'A	"	'N'	"	'n'	"	in 'pinch'.
ट	TA	"	'T'	"	't'	"	in 'tub'.
ठ	THA	"	'TH'	"	'th'	"	'pot-house'.

SYSTEM OF TRANSLITERATION

Letters, their sounds, and a description of these sounds :—

ड	DA	Pronounce	'D'	like	'd'	in	'dog'.
ढ	DHA	"	'DH'	"	'dh'	"	'mad-house'.
ण	NA	"	'N'	"	'n'	"	'splinter' or 'and'.
त	TA	"	'T'	like	dental 't'	as in	'thin', or like the French 'T'.
थ	THA	"	'TH'	"	'th'	in	'thunder'.
द	DA	"	'D'	"	'th'	"	'then'.
ध	DHA	"	'DH'	"	'th'	"	'this'.
न	NA	"	'N'	"	'n'	"	'no'.
प	PA	"	'P'	"	'p'	"	'paw'.
फ	PHA	"	'PH'	"	'ph'	"	'top-heavy', or 'gh' in 'laugh'.
ब	BA	"	'B'	"	'b'	"	'balm'.
भ	BHA	"	'BH'	"	'bh'	"	'hob-house'.
म	MA	"	'M'	"	'm'	"	'mat'.
य	YA	"	'Y'	"	'y'	"	'yawn'.
र	RA	"	'R'	"	'r'	"	'rub'.
ल	LA	"	'L'	"	'l'	"	'lo'.
व	VA	"	'V'	"	'w'	"	'wane'.
श	SA	"	'S'	"	'sh'	"	'ashes'.
ष	SHA	"	'SH'	"	a strong lingual	with rounded lips.	
स	SA	"	'S'	"	's'	in	'sun'.
ह	HA	"	'H'	"	'h'	"	'hum'.
ळ	LA	A dento-lingual pronounced with a little rounding of lips.					

Visarga—H; Nasalized म् as in संयम—m̐;

Nasalized न् as in मीमांस—n̐.



BLOOD PRESSURE EXPERIMENTS

on

• SARVĀṆGĀSANA AND MATSYĀSANA •

WE are quite aware of the scepticism of authorities like Sir James Mackenzie* regarding the soundness of conclusions based on blood pressure records. We understand, however, that this scepticism refers only to those conclusions that bear upon the diagnosis or prognosis of heart affections and their treatment. It may have reference also to determining averages for the different ages of man ; but in all probability, it has nothing to say against those experiments in blood pressure that are undertaken to study the effects of the different physical exercises on the circulatory system.

In fact standard medical journals, such as American Journal of Physiology, British Medical Journal and Edinburgh Medical Journal, have been publishing articles in this connection for the last two decades or more ; and we feel we are fully justified in publishing in our journal our researches in the field of blood pressure as affected by the Yogic exercises.

In this section we are recording the results of our experiments in blood pressure during the two poses of Sarvāṅgāsana and Matsyāsana, (Figs. I to III). Eleven subjects were examined for both the Āsanas. They were young adults of average health. Their age, height and weight are given on P. 14. This table along with the others recording the different normals, will show that we had quite a variety of subjects. Experiments were tried morning and evening. As the cold mornings affected the normal blood pressure, we thought it desirable to quote the normal immediately before

* Principles of Diagnosis and Treatment in Heart Affections ; 1924.

each experiment. Normals have been recorded in sitting. With a view to get an approximately correct view of the subjects' heart action and arterial resistance, we have recorded their blood pressure in standing and lying down for a few minutes. Figures for pulse pressure have not been given as they can be easily found from the systolic and diastolic pressures.

Our observations were made with the help of the Barton Sphygmomanometer. We used the auscultation method by listening with a binaural stethoscope at the bend of the elbow over the artery. Figures given throughout the following tables represent mm. Hg.

Occasionally our readings were vitiated by a chance muscular contraction or a passing mental excitement. But these occasions were very few and the record fairly represents results of a quiet mind and body practising the Yogic poses. In the case of Sarvāṅgāsana (Fig. II), the contraction of biceps and other muscles of the arm was so complete in some subjects that no pulse could be heard. Hence we have recorded only such cases as allowed examination by the auscultation method.

We do not give to-day our conclusions based on these records. We shall make a statement of these in the next issue. In the mean time, we have to request those of the medical men who happen to read these pages, to make a careful study of these and form their own conclusions, so that they may be in a position to appreciate and criticise what we say in our next number.

Diagrammatical representations of the rise and fall in blood pressure have been given at the end of this section.

SUBJECTS, THEIR AGE, HEIGHT & WEIGHT.

Subjects	Age in Years	Height in Inches	Weight in Pounds
A	23	66	121
B	22	65.5	118
C	21	63.5	111
D	24	61.5	110
E	20	62	103
F	23	62	116
G	23	61	113
H	23	64.5	110
I	25	65.5	123
J	21	59	120
K	19	65.5	103

BLOOD PRESSURE EXPERIMENTS
BLOOD PRESSURE IN SITTING

Subjects	Normal Blood Pressure in Sitting	
	S.	D.
A	130 mm. Hg.	94 mm. Hg.
B	124 „	88 „
C	140 „	90 „
D	134 „	106 „
E	100 „	80 „
F	116 „	80 „
G	136 „	86 „
H	114 „	74 „
I	110 „	80 „
J	118 „	82 „
K	124 „	76 „

Subjects	Initial	
	S.	D.
A	130 mm. Hg.	102 mm. Hg.
B	120 „	78 „
C	132 „	90 „
D	130 „	100 „
E	95 „	75 „
F	122 „	90 „
G	145 „	98 „
H	110 „	84 „
I	110 „	76 „
J	102 „	75 „
K	118 „	90 „

BLOOD PRESSURE EXPERIMENTS

IN STANDING

End of 1st m.		End of 2nd m.	
S.	D.	S.	D.
132 mm. Hg.	102 mm. Hg.	130 mm. Hg.	82 mm. Hg.
118 "	76 "	114 "	76 "
130 "	90 "	120 "	84 "
130 "	101 "	132 "	102 "
90 "	74 "	94 "	76 "
116 "	88 "	114 "	84 "
142 "	90 "	138 "	94 "
106 "	82 "	106 "	74 "
110 "	78 "	106 "	80 "
100 "	75 "	94 "	80 "
110 "	78 "	110 "	78 "

Subjects	End of 3rd m.	
	S.	D.
A	134 mm. Hg.	92 mm. Hg.
B	110 "	84 "
C	115 "	84 "
D	132 "	104 "
E	90 "	68 "
F	114 "	82 "
G	133 "	95 "
H	102 "	80 "
I	106 "	82 "
J	94 "	76 "
K	106 "	80 "

BLOOD PRESSURE EXPERIMENTS

IN STANDING

End of 4th m.		
S.	D.	
134 mm. Hg.	98 mm. Hg.	
108 "	85 "	
.....	
136 "	104 "	
96 "	76 "	
106 "	80 "	
134 "	95 "	
102 "	76 "	
105 "	76 "	
94 "	80 "	
110 "	80 "	

BLOOD PRESSURE IN LYING DOWN

Subjects	Initial.	
	S.	D.
A	132 mm. Hg.	96 mm. Hg.
B	110 "	78 "
C	132 "	90 "
D	134 "	98 "
E	100 "	70 "
F	110 "	78 "
G	135 "	90 "
H	105 "	65 "
I	108 "	72 "
J	100 "	65 "
K	110 "	58 "

BLOOD PRESSURE EXPERIMENTS

BLOOD PRESSURE IN LYING DOWN

End of 1st m.		End of 2nd m.	
S.	D.	S.	D.
130 mm. Hg.	96 mm Hg.	130 mm. Hg	94 mm. Hg.
110 "	90 "	110 "	90 "
128 "	88 "	128 "	88 "
132 "	100 "	130 "	100 "
100 "	68 "	98 "	66 "
110 "	74 "	108 "	72 "
124 "	86 "	124 "	88 "
100 "	64 "	98 "	66 "
107 "	70 "	102 "	66 "
98 "	66 "	98 "	66 "
104 "	64 "	98 "	60 "

BLOOD PRESSURE IN LYING DOWN

Subjects	End of 3rd m.	
	S.	D.
A	130 mm. Hg.	98 mm. Hg.
B	110 "	84 "
C	126 "	88 "
D	130 "	98 "
E	98 "	70 "
F	108 "	76 "
G	124 "	90 "
H	97 "	64 "
I	100 "	70 "
J	98 "	64 "
K	98 "	60 "

BLOOD PRESSURE EXPERIMENTS

BLOOD PRESSURE IN LYING DOWN

End of 4th m.		
S.	D.	
130 mm. Hg.	94 mm. Hg.	
114 "	90 "	
126 "	90 "	
129 "	100 "	
96 "	64 "	
108 "	76 "	
120 "	84 "	
95 "	65 "	
100 "	70 "	
98 "	64 "	
98 "	60 "	

BLOOD PRESSURE IN SARVĀṄGĀSANA
(With Hands Extended.)

Subjects	Normal in Sitting	
	S.	D.
A	145 mm. Hg.	108 mm. Hg.
B	116 ,,	88 ,,
C	144 ,,	108 ,,
D	120 ,,	96 ,,
E	120 ,,	85 ,,
F	124 ,,	96 ,,
G	144 ,,	105 ,,
H	128 ,,	102 ,,
I	126 ,,	95 ,,
J	114 ,,	90 ,,
K	128 ,,	100 ,,

Fig. I



Sarvāṅgāsana or the Pan-Physical Pose
with
Hands Extended.
(Side View)

BLOOD PRESSURE EXPERIMENTS

BLOOD PRESSURE IN SARVĀṆGĀSANA (With Hands Extended)

Subjects	Initial	
	S.	D.
A	145 mm. Hg.	120 mm. Hg.
B	145 „	136 „
C	144 „	132 „
D	148 „	132 „
E	122 „	96 „
F	122 „	96 „
G	164 „	134 „
H	140 „	120 „
I	142 „	118 „
J	124 „	105 „
K	140 „	120 „

BLOOD PRESSURE IN SARVĀṄGĀSANA
(With Hands Extended)

Subjects	End of 1st m.	
	S.	D.
A	154 mm. Hg.	130 mm. Hg.
B	145 „	136 „
C	150 „	120 „
D	148 „	130 „
E	125 „	108 „
F	118 „	98 „
G	162 „	134 „
H	140 „	124 „
I	142 „	124 „
J	124 „	105 „
K	140 „	126 „

BLOOD PRESSURE EXPERIMENTS

BLOOD PRESSURE IN SARVĀṄGĀSANA
(With Hands Extended)

End of 2nd m.		End of 3rd m.	
S.	D.	S.	D.
154 mm. Hg.	132 mm Hg.	156 mm. Hg.	136 mm. Hg.
145 "	118 "	136 "	118 "
154 "	120 "	154 "	126 "
148 "	124 "	148 "	135 "
130 "	108 "	134 "	110 "
124 "	98 "	130 "	104 "
164 "	138 "	164 "	136 "
145 "	120 "	146 "	126 "
144 "	125 "	146 "	126 "
124 "	106 "	126 "	107 "
144 "	126 "	140 "	128 "

BLOOD PRESSURE IN SARVĀṆGĀSANA
(With Hands Extended)

Subjects	End of 4th m.	
	S.	D.
A	156 mm. Hg.	138 mm. Hg.
B	134 „	118 „
C	152 „	130 „
D	146 „	130 „
E	128 „	106 „
F	130 „	108 „
G	166 „	142 „
H	140 „	110 „
I	150 „	126 „
J	128 „	108 „
K

BLOOD PRESSURE EXPERIMENTS

BLOOD PRESSURE IN SARVĀṄGĀSANA
(With Hands Extended)

End of 5th m.		After the Pose in Sitting.	
S.	D.	S.	D.
160 mm. Hg.	144 mm. Hg.	140 mm Hg.	112 mm. Hg.
132 ,,	120 ,,	130 ,,	105 ,,
156 ,,	130 ,,	142 ,,	122 ,,
148 ,,	132 ,,	128 ,,	105 ,,
121 ,,	104 ,,	110 ,,	96 ,,
130 ,,	108 ,,	118 ,,	90 ,,
164 ,,	144 ,,	148 ,,	112 ,,
138 ,,	124 ,,	110 ,,	98 ,,
152 ,,	126 ,,	128 ,,	96 ,,
128 ,,	110 ,,	118 ,,	94 ,,
.....	122 ,,	96 ,,

BLOOD PRESSURE IN SARVĀṄGĀSANA

Subjects	Initial	
	S.	D.
A	172 mm. Hg.	140 mm. Hg.
B	163 "	138 "
C	No	Pulse
D	"	"
E	140 mm. Hg.	120 mm. Hg.
F	No	Pulse
G	"	"
H	"	"
I	"	"
J	124 mm. Hg.	100 mm. Hg.
K	134 "	114 "

Fig. II



Sarvāṅgāsana or the Pan-Physical Pose.
(Side View)

BLOOD PRESSURE EXPERIMENTS

BLOOD PRESSURE IN SARVĀṄGĀSANA

Subjects	End of 1st m.	
	S.	D.
A	164 mm. Hg.	136 mm. Hg.
B	160 „	145 „
C	No	Pulse
D	„	„
E	146 mm. Hg.	124 mm. Hg.
F	No	Pulse
G	„	„
H	„	„
I	„	„
J	118 mm. Hg.	90 mm. Hg.
K	132 „	108 „

BLOOD PRESSURE IN SARVĀṄGĀSANA

Subjects	End of 2nd m.	
	S.	D.
A	166 mm. Hg.	140 mm. Hg.
B	158 ,,	128 ,,
C	No	Pulse
D	,,	,,
E	147 mm. Hg.	124 mm. Hg.
F	No	Pulse
G	,,	,,
H	,,	,,
I	,,	,,
J	116 mm. Hg.	94 mm. Hg.
K	130 ,,	106 ,,

BLOOD PRESSURE EXPERIMENTS

BLOOD PRESSURE IN SARVĀṄĀSANA

End of 3rd m.		After the Pose in Sitting	
S.	D.	S.	D.
162 mm. Hg.	135 mm. Hg.	134 mm Hg.	88 mm Hg
160 "	130 "	130 "	98 "
No	Pulse	No	Pulse
"	"	"	"
148 mm. Hg.	126 mm. Hg.	118 mm. Hg.	90 mm. Hg.
No	Pulse	No	Pulse
"	"	"	"
"	"	"	"
"	"	"	"
124 mm. Hg.	98 mm. Hg.	116 mm. Hg.	86 mm. Hg.
136 "	110 "	120 "	88 "

BLOOD PRESSURE IN MATSYĀSANA

Subjects	Normal in sitting	
	S.	D.
A	134 mm. Hg.	108 mm. Hg.
B	146 „	134 „
C	142 „	110 „
D	130 „	100 „
E	118 „	88 „
F	142 „	98 „
G	136 „	96 „
H	124 „	94 „
I	130 „	100 „
J	126 „	98 „
K	118 „	98 „

Fig. III



Matsyāsana or The Fish pose.
(Side View)

BLOOD PRESSURE EXPERIMENTS

BLOOD PRESSURE IN MATSYĀSANA

Subjects	Initial	
	S.	D.
A.	144 mm. Hg.	120 mm. Hg.
B	158 "	134 "
C	146 "	110 "
D	144 "	104 "
E	118 "	88 "
F	150 "	110 "
G	164 "	114 "
H	122 "	92 "
I	134 "	104 "
J	134 "	110 "
K	124 "	98 "

BLOOD PRESSURE IN MATSYĀSANA

Subjects	End of 1st m.	
	S.	D.
A	150 mm. Hg.	120 mm. Hg.
B	158 „	132 „
C	148 „	110 „
D	142 „	102 „
E	116 „	92 „
F	144 „	108 „
G	152 „	116 „
H	122 „	100 „
I	132 „	105 „
J	128 „	106 „
K	122 „	102 „

BLOOD PRESSURE IN MATSYASANA

End of 2nd m.		End of 3rd m.	
S.	D.	S.	D.
150 mm. Hg.	122 mm Hg.	158 mm. Hg.	130 mm. Hg.
156 "	130 "	154 "	130 "
142 "	110 "	140 "	110 "
142 "	100 "	144 "	104 "
116 "	102 "	115 "	100 "
146 "	110 "	144 "	112 "
150 "	118 "	152 "	120 "
124 "	102 "	120 "	100 "
134 "	106 "	134 "	106 "
128 "	106 "	132 "	106 "
124 "	100 "	124 "	100 "

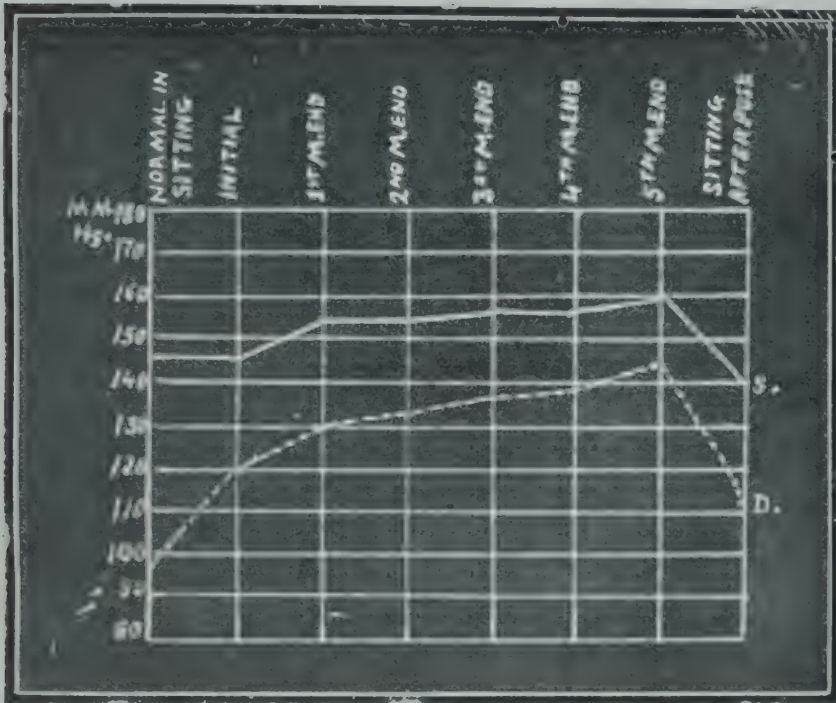
BLOOD PRESSURE IN MATSYĀSANA

Subjects	After the Pose in Sitting	
	S.	D.
A	143 mm. Hg.	116 mm. Hg.
B	140 „	120 „
C	130 „	110 „
D	124 „	104 „
E	108 „	80 „
F	134 „	110 „
G	140 „	112 „
H	122 „	98 „
I	124 „	110 „
J	122 „	106 „
K	122 „	100 „

Blood Pressure in Sarvāṅgāsana (With Hands Extended)

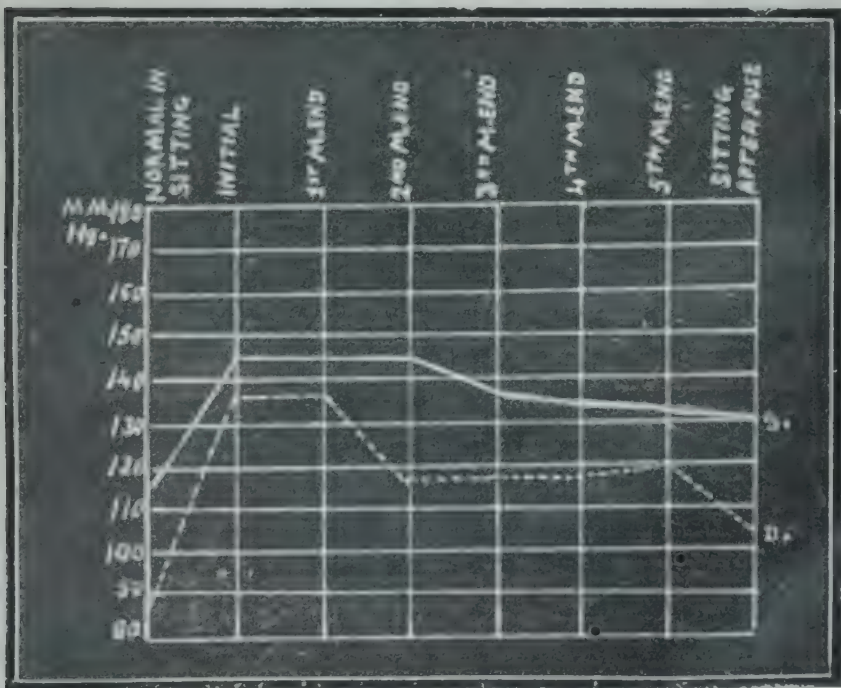
Subject—A

Fig. IV



Subject—B

Fig. V

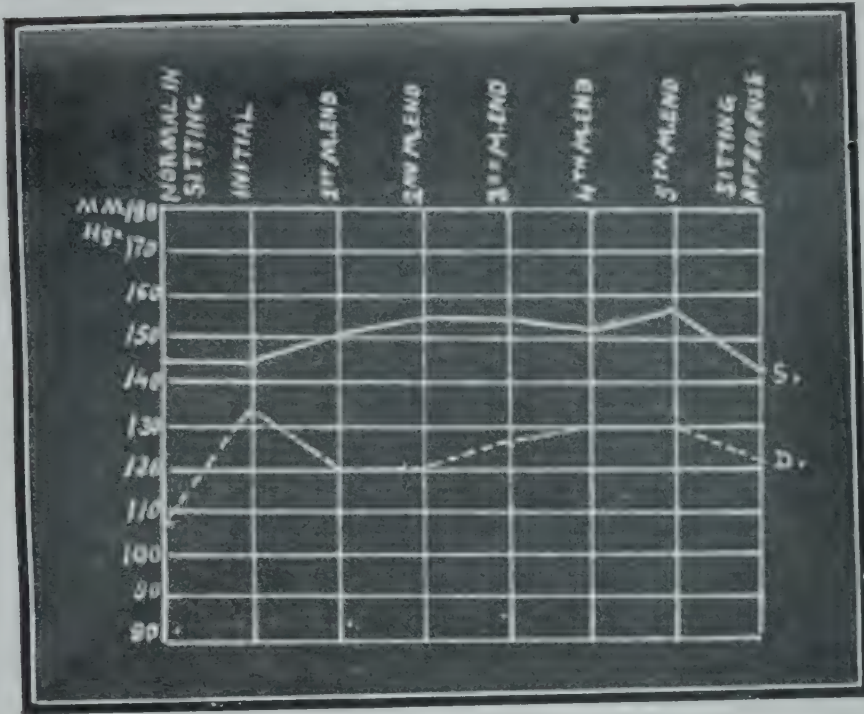


In these and the following diagrammatic representations Ordinates = mm. Hg.;
Abscissa = time in minutes; S. = Systolic and D. = Diastolic.

Blood Pressure in Sarvangasana (With Hands Extended)

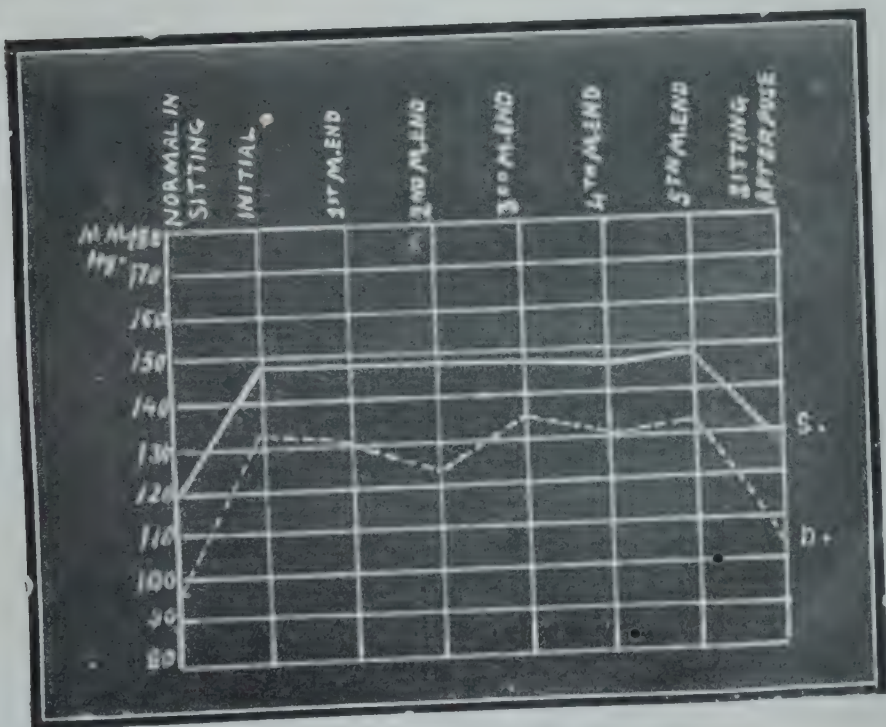
Subject—C

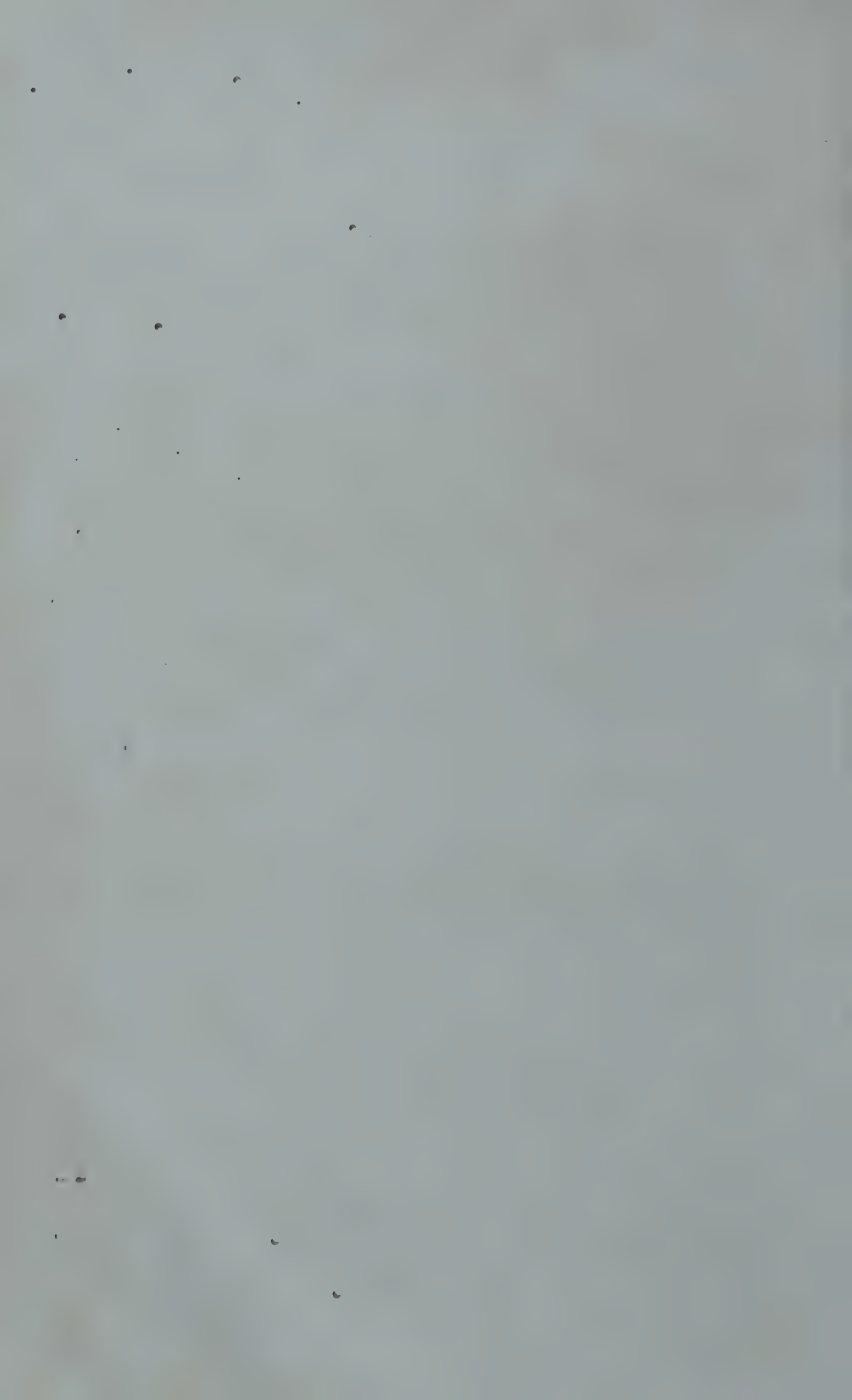
Fig. VI



Subject—D

Fig. VII

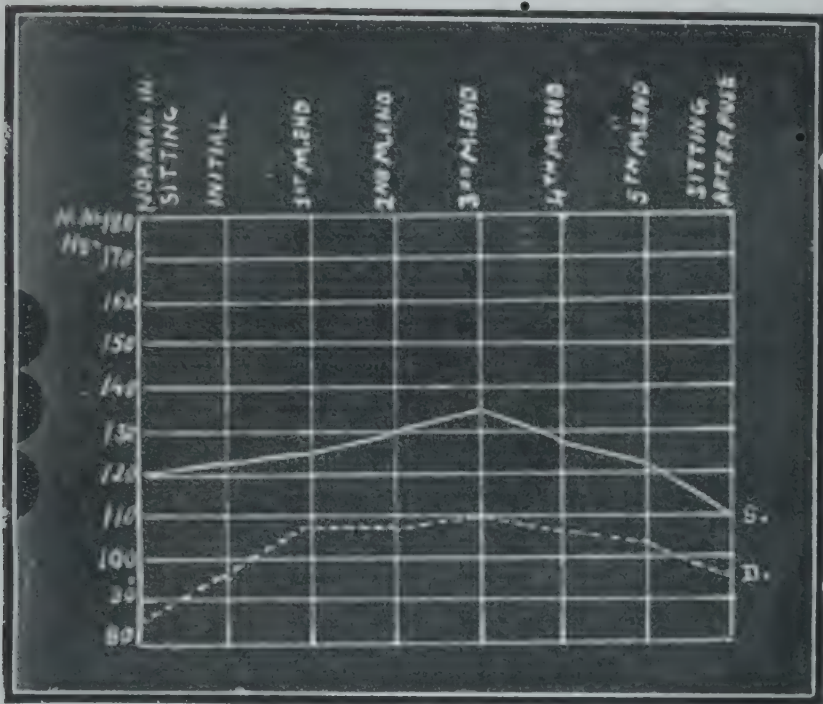




Blood Pressure in Sarvangasana (With Hands Extended)

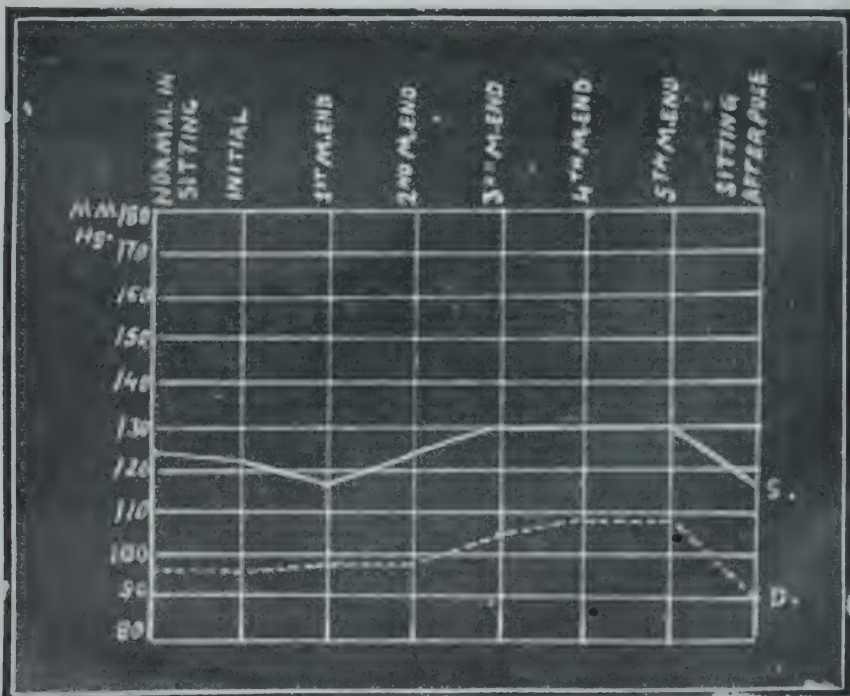
Subject—E

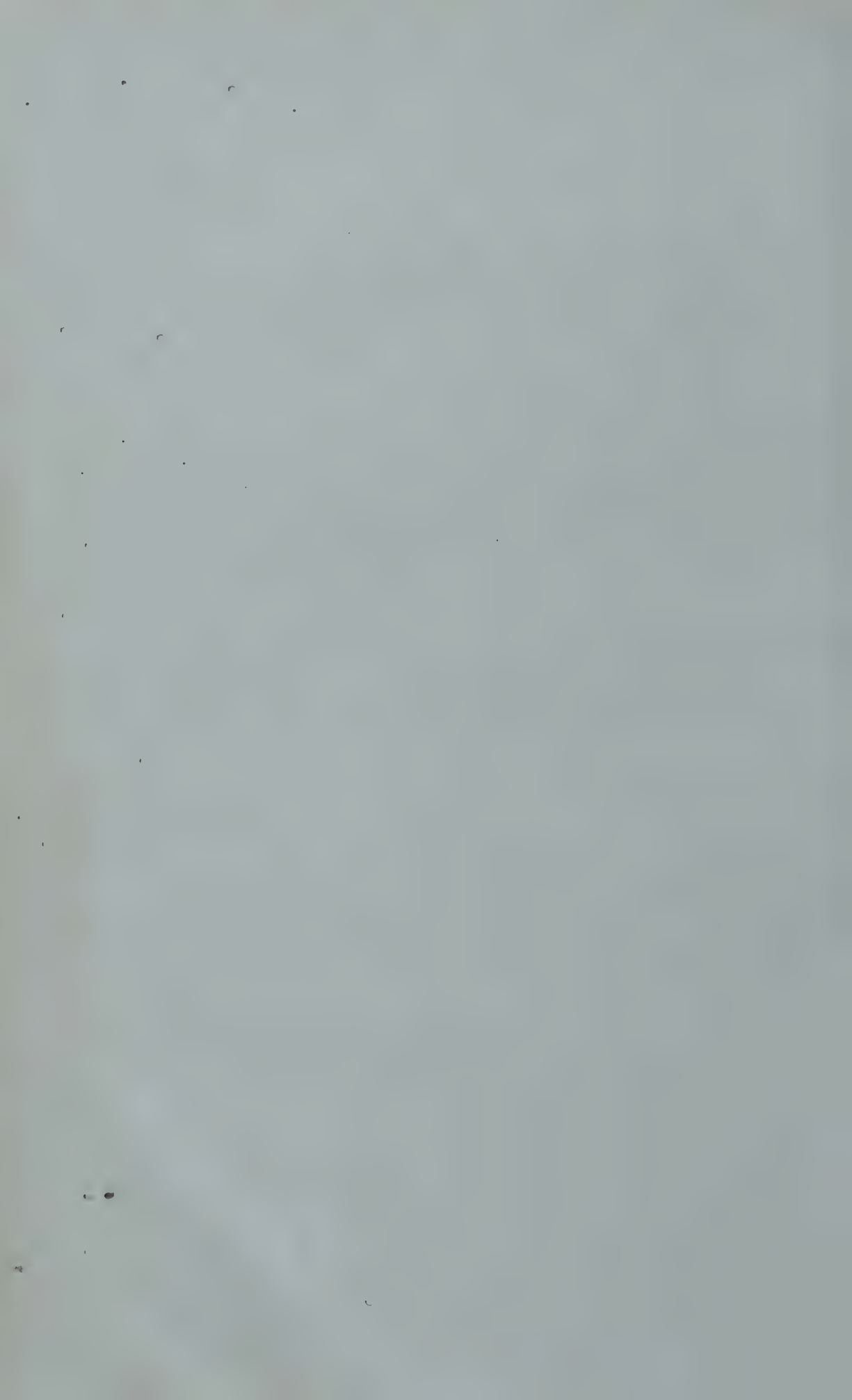
Fig. VIII



Subject—F

Fig. IX

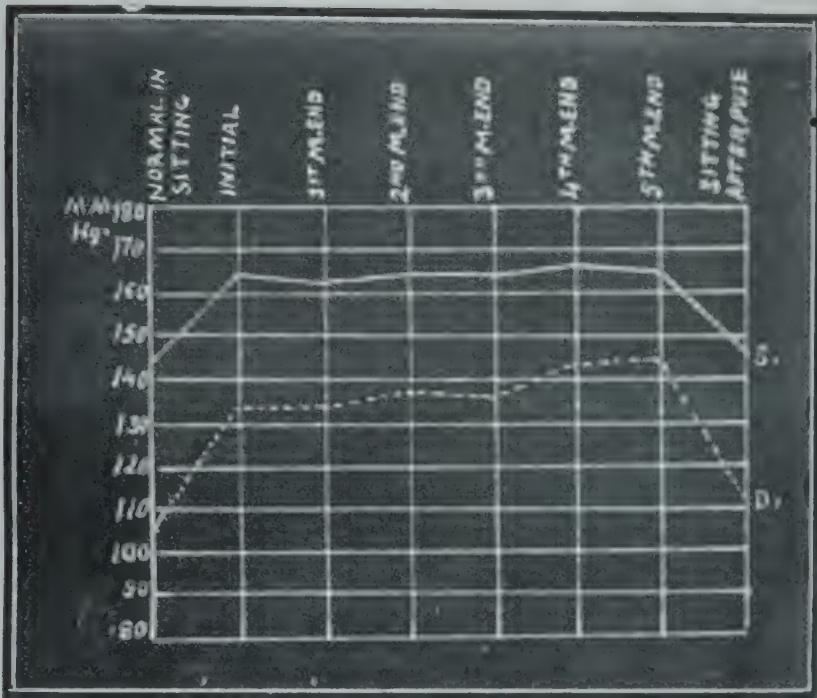




Blood Pressure in Sarvangasana (With Hands Extended)

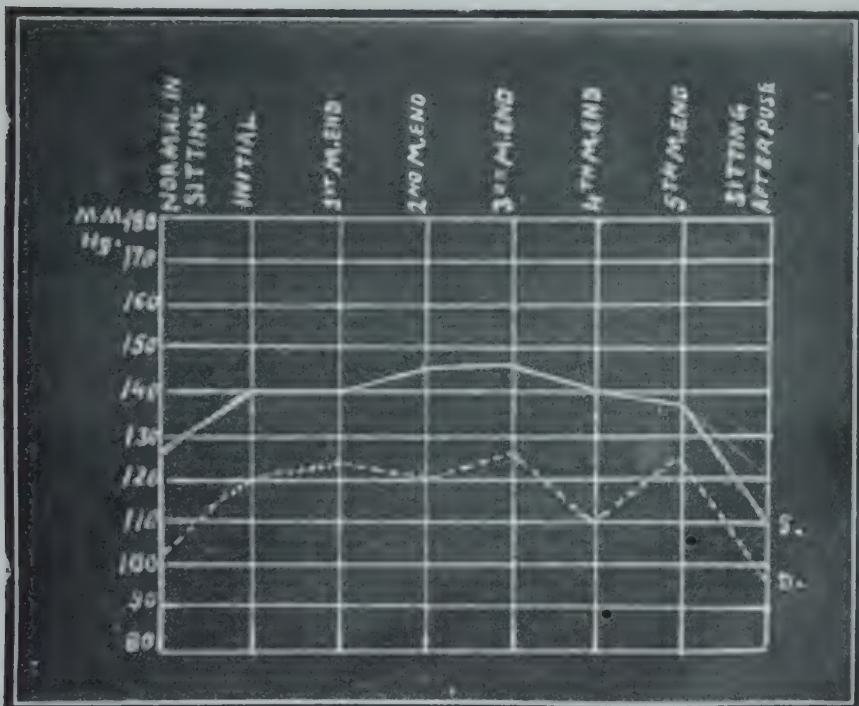
Subject—G

Fig. X



Subject—H

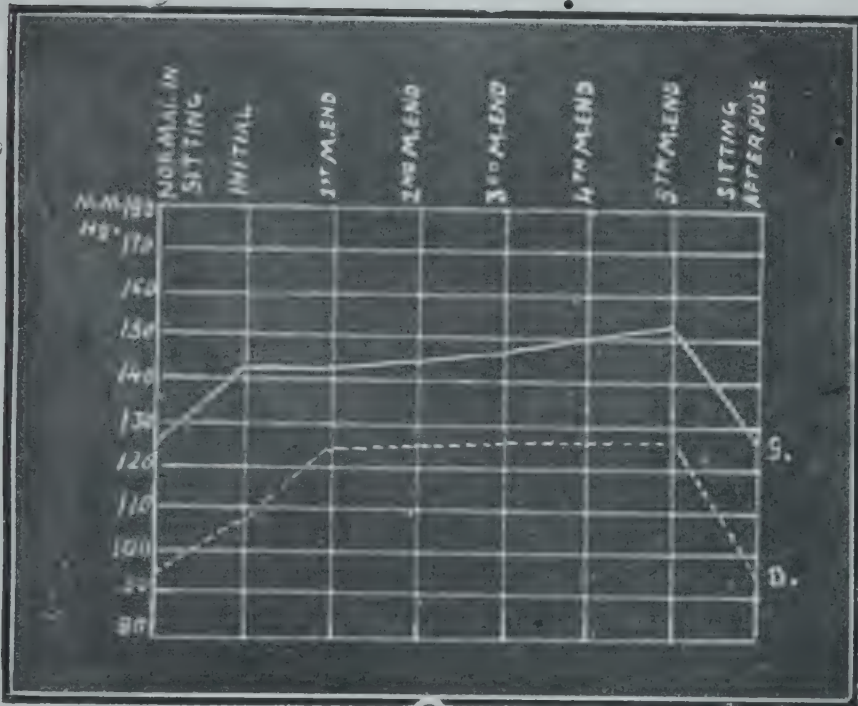
Fig. XI



Blood Pressure in Sarvangāsana (With Hands Extended)

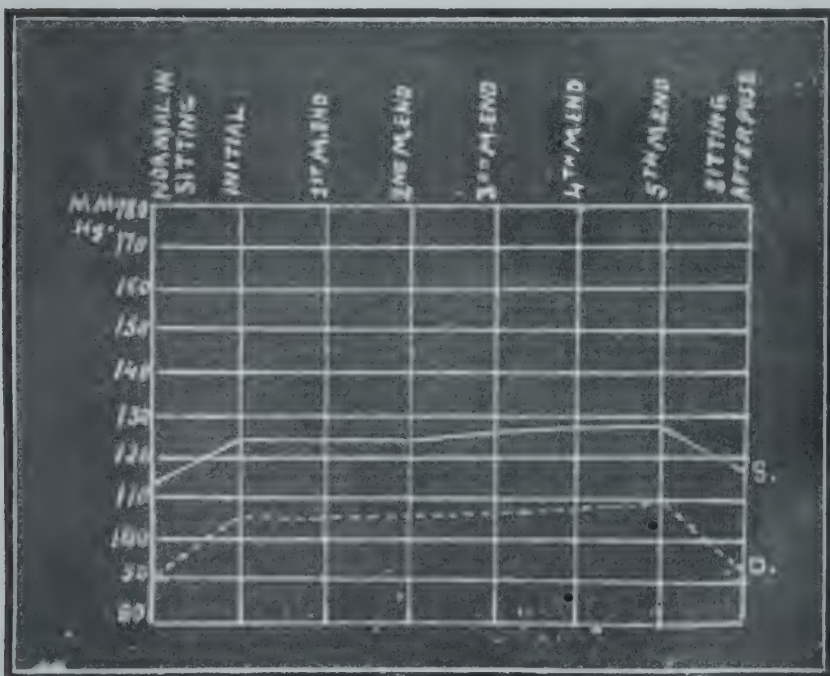
Subject—I

Fig. XII



Subject—J

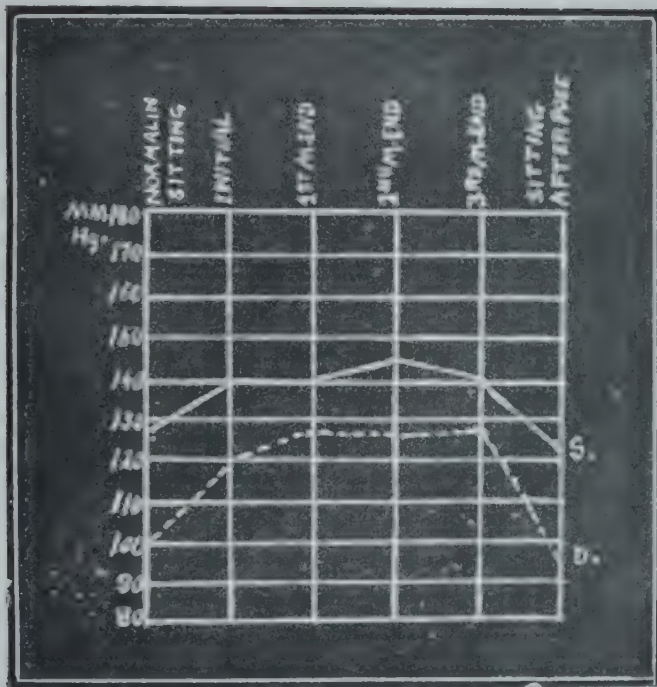
Fig. XIII

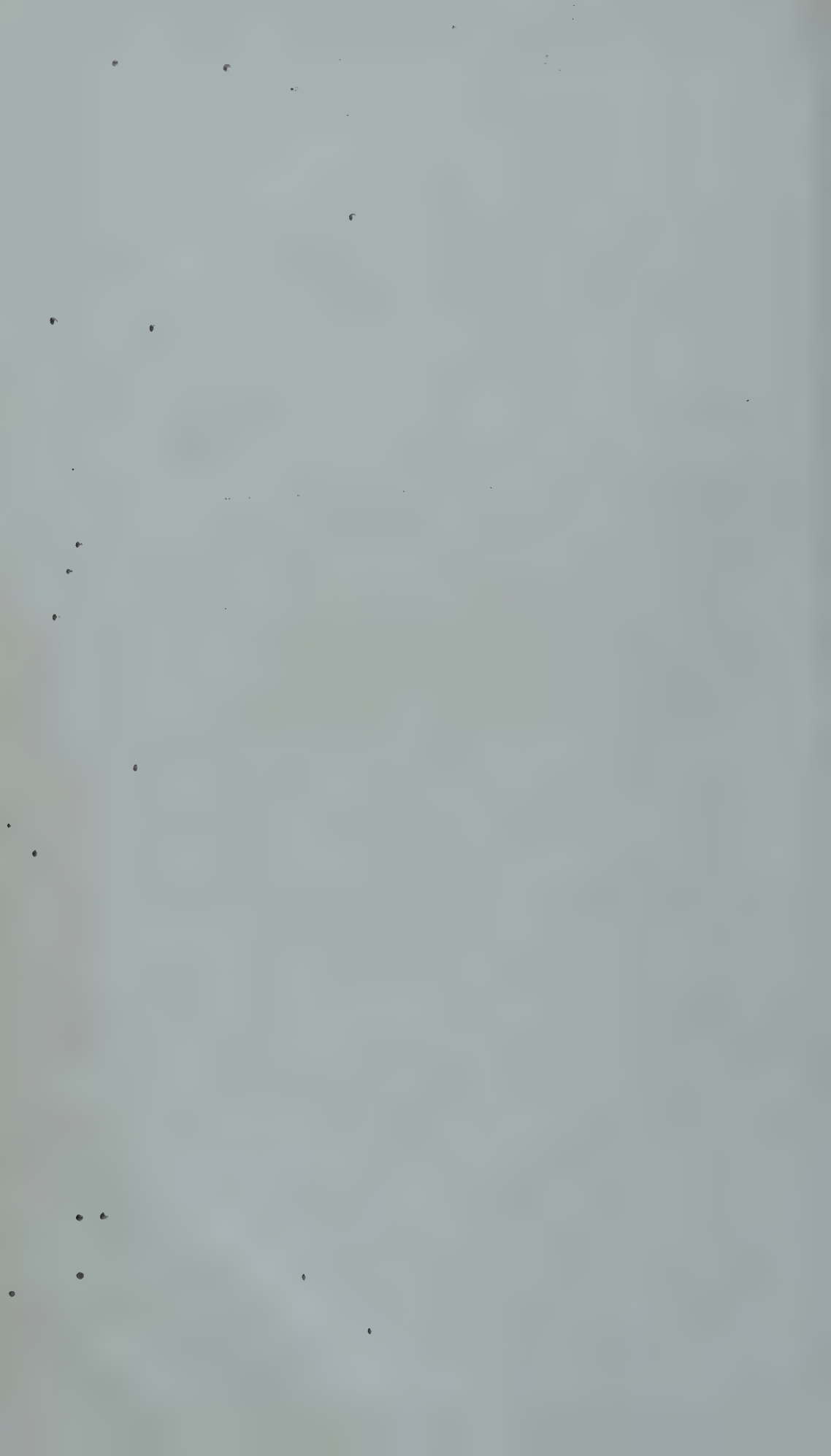


Blood Pressure in Sarvaṅgāsana (With Hands Extended)

Subject—K

Fig. XIV

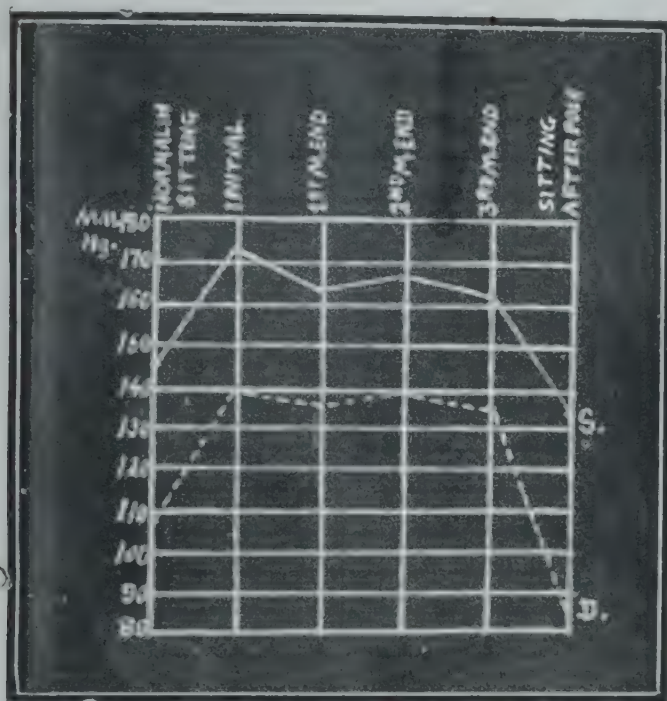




Blood Pressure in Sarvangasana

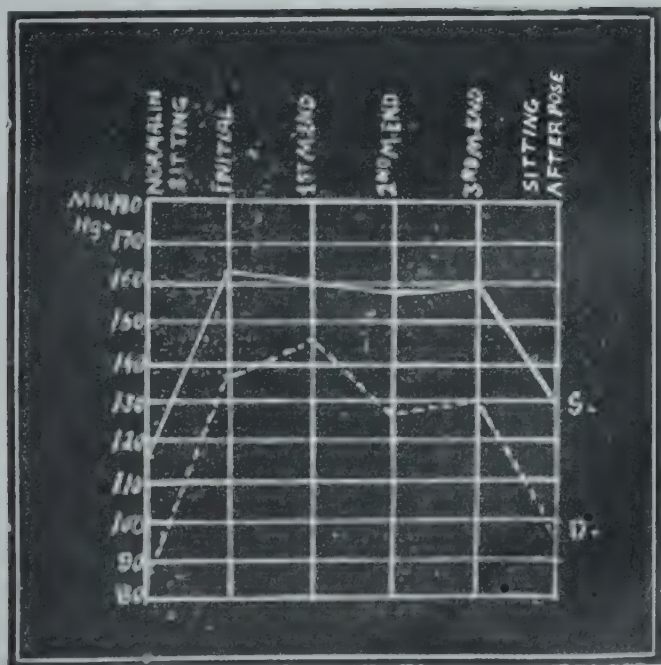
Subject—A

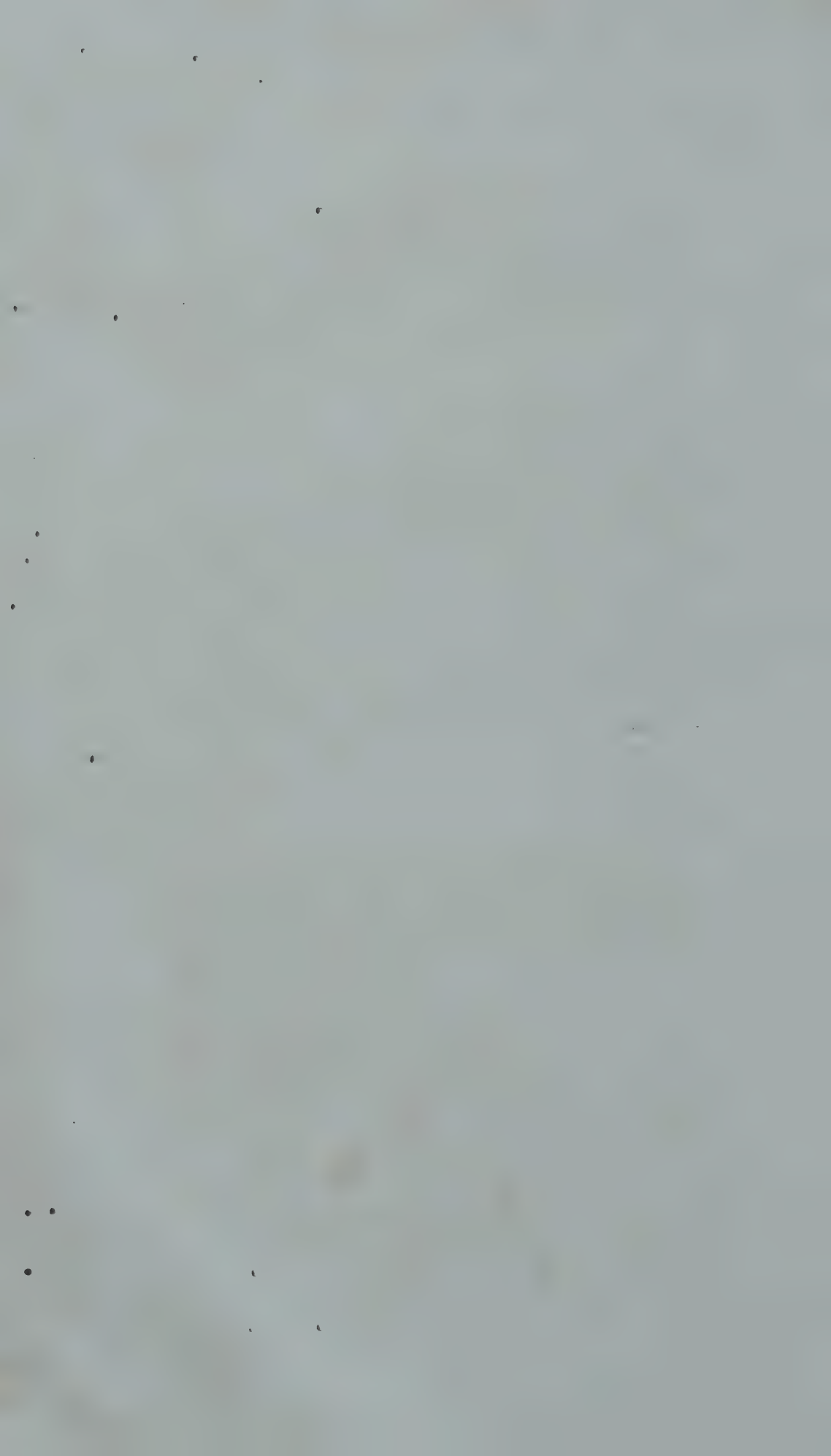
Fig. XV



Subject—B

Fig. XVI

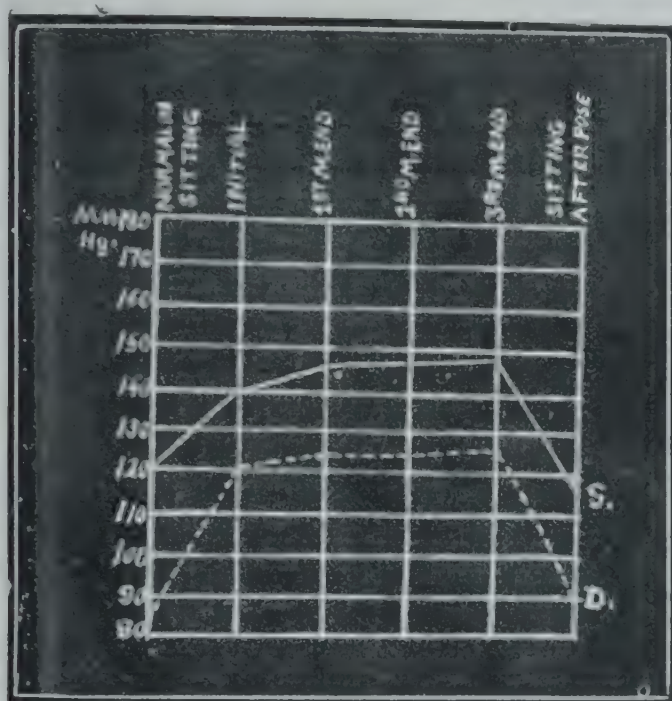




Blood Pressure in Sarvangasana

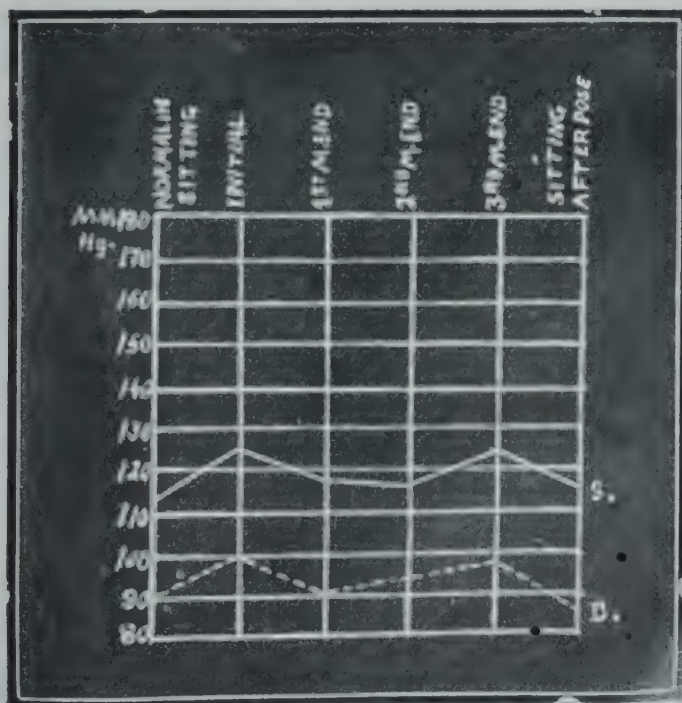
Subject—E

Fig. XVII



Subject—J

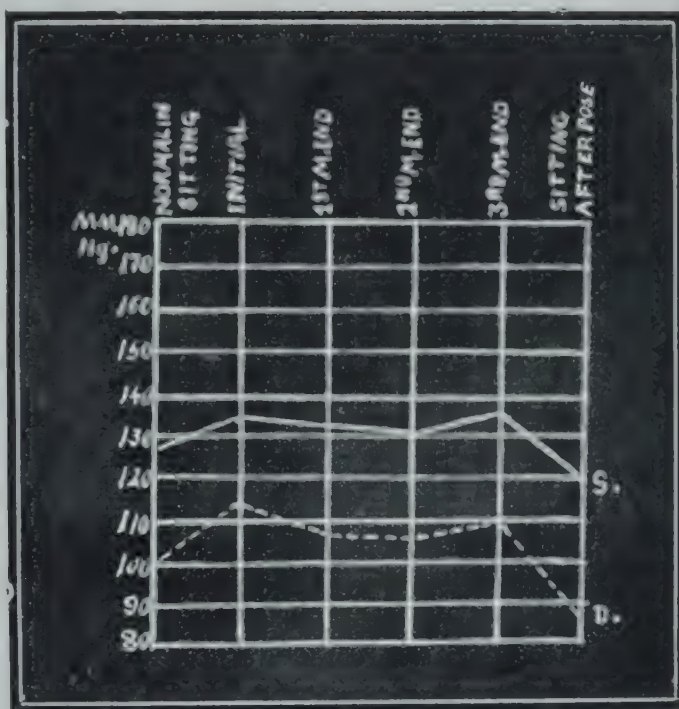
Fig. XVIII



Blood Pressure in Sarvangasana

Subject—K

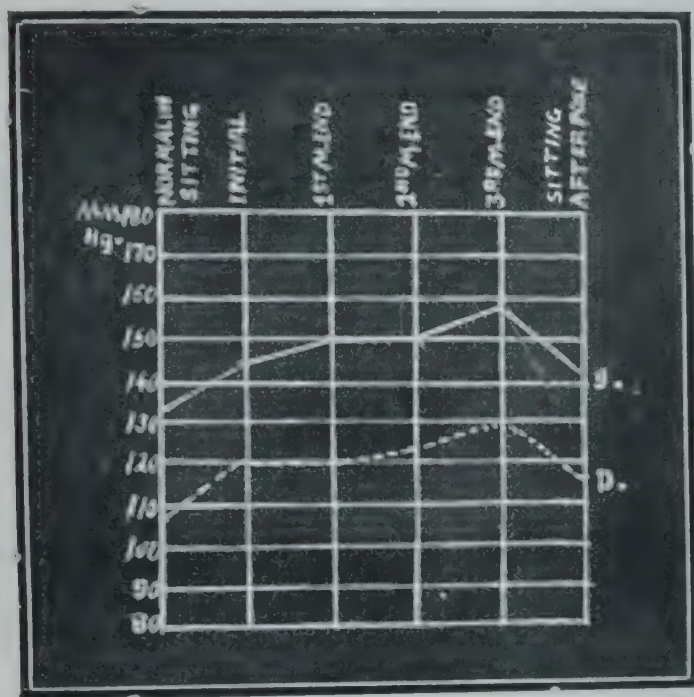
Fig. XIX



Blood Pressure in Matsyāsana.

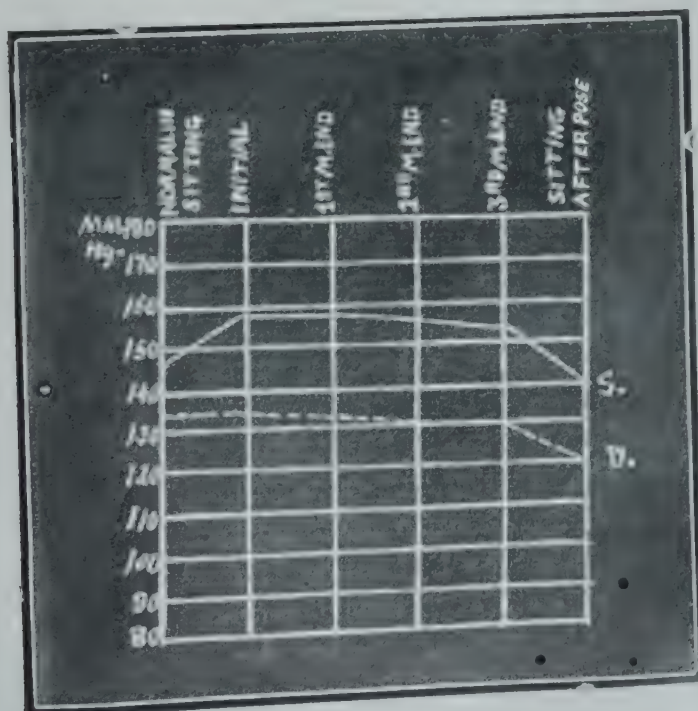
Subject—A

Fig. XX



Subject—B

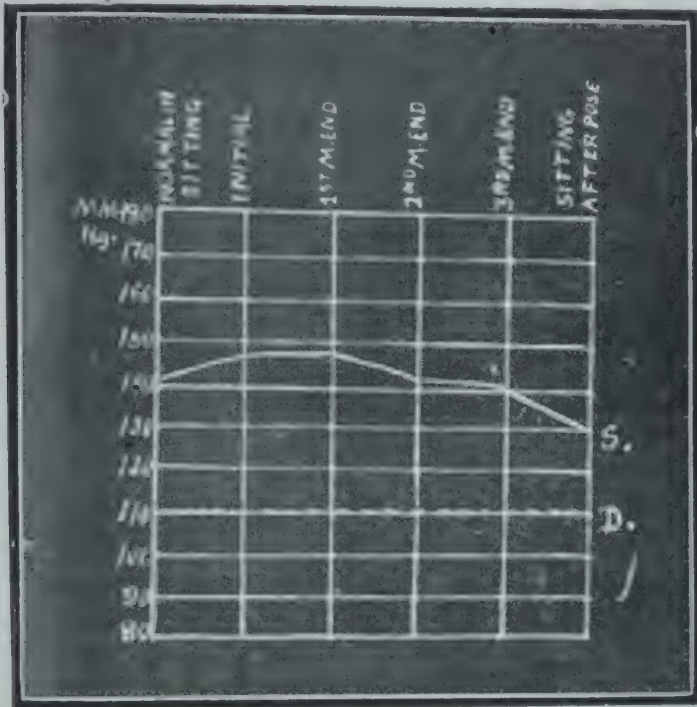
Fig. XXI



Blood Pressure in Matsyāsana.

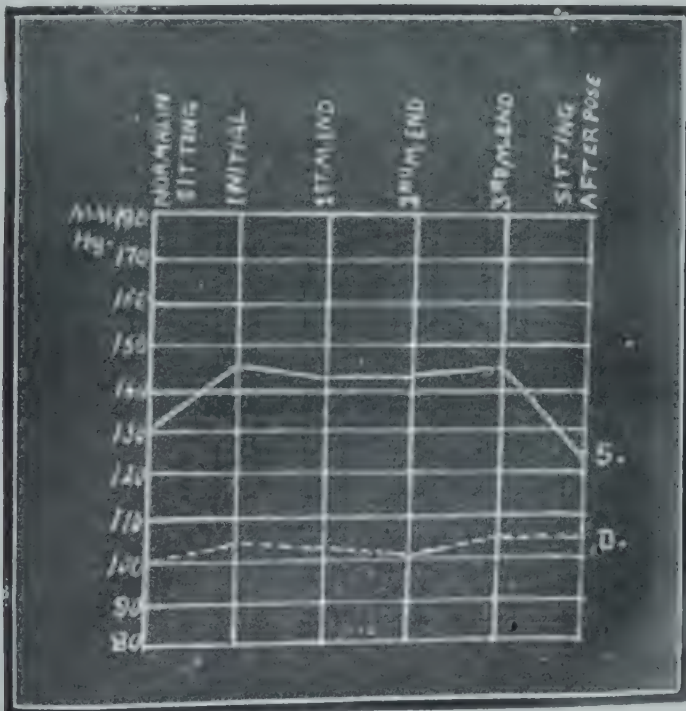
Subject—C

Fig. XXII



Subject—D

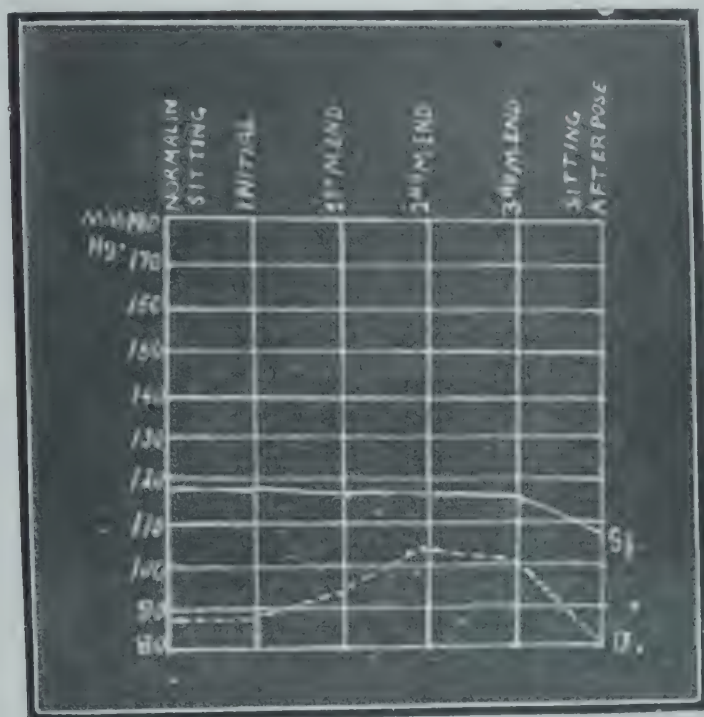
Fig. XXIII



Blood Pressure in Matsyāsana.

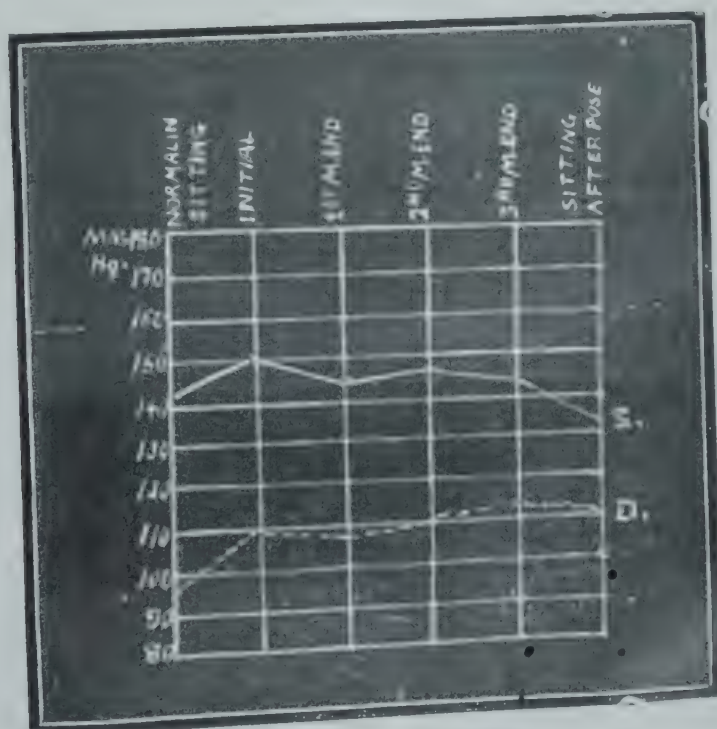
Subject—E

Fig. XXIV



Subject—F

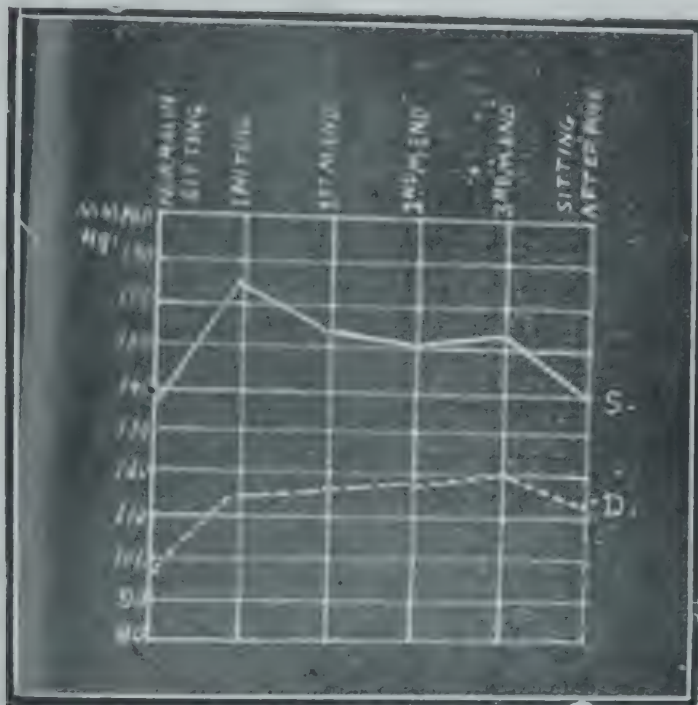
Fig. XXV



Blood Pressure in Matsyāsana

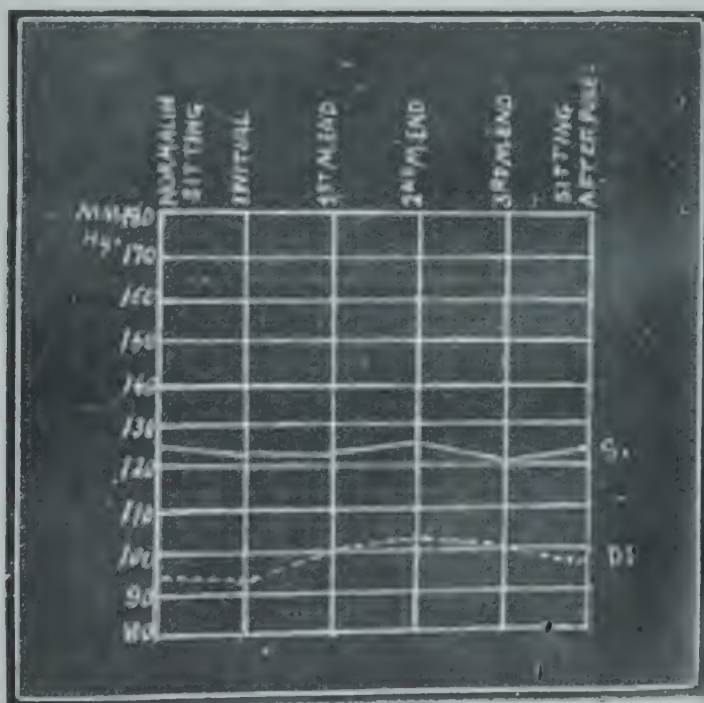
Subject—G

Fig. XXVI



Subject—H

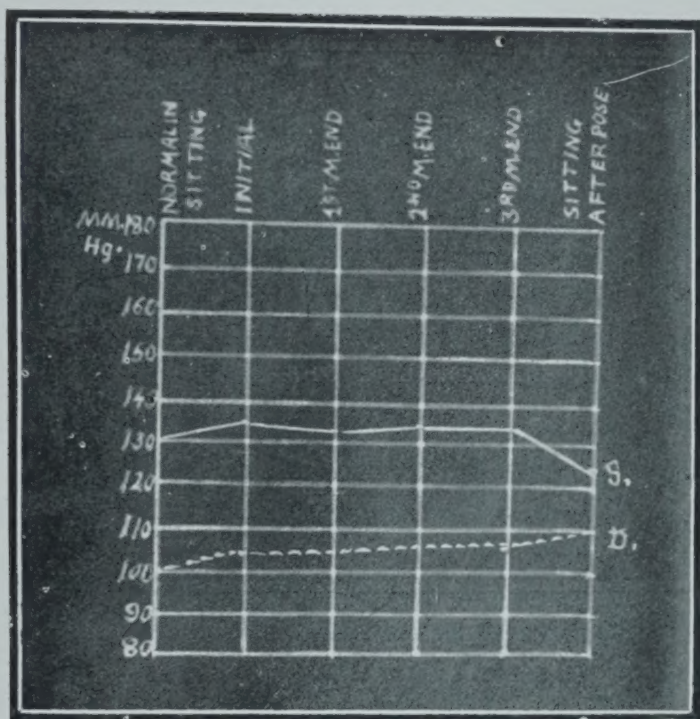
Fig. XXVII



Blood Pressure in Matsyāsana

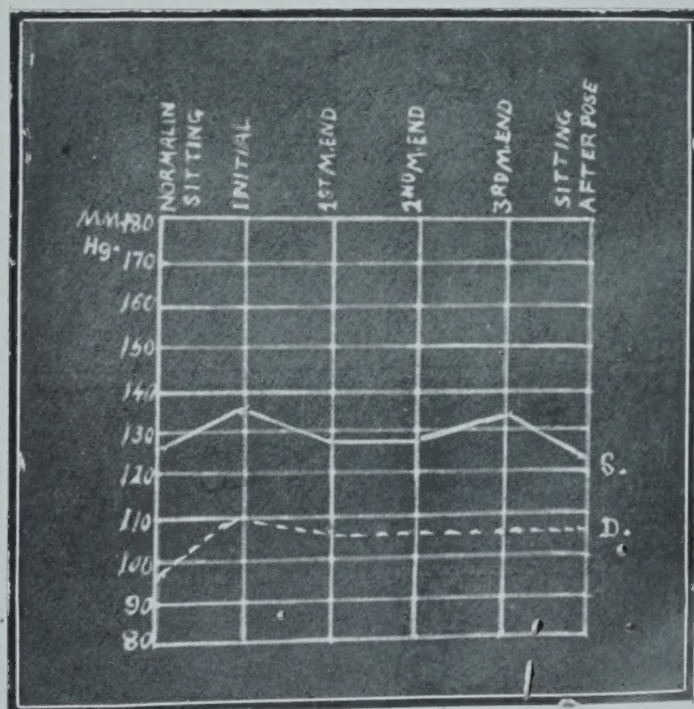
Subject—I

Fig. XXVIII



Subject—J

Fig. XXIX



100-100000-100000

100-100000-100000

100-100000-100000



100-100000-100000

100-100000-100000



Subject—K

Fig. XXX

